2. Constantius is said to have been of so dry a constitution of body, that when he was feverish he burned people's hands if laid upon him (*Nov. Org.* II. xiii. 8.). Which Constantius was this? Chlorus, I suppose; and what is the authority?

3. Who were the *Folietani*? They seem to have been an ancient sect of vegetarians from Bacon's description of them (*Nov. Org.* II. 50.).

4. Bacon calls his "Solitary Instances" "*Ferinæ*, sumpto vocabulo ab astronomis" (*Nov. Org.* II. xxii.). I have looked in several old works on Astronomy, but have not met with the term. What is its meaning and usage? The ordinary meaning of *venison*, wild animal's flesh, is scarcely applicable in any way to solitary instances.

G. W. KITCHIN.

Christ Church, Oxford.

"WHITE BIRD, FEATHERLESS"—A FOLK SONG.

Down in the "wilds of Kerry" last winter, as the soft flakes of newly-arrived snow were wavering down to the earth outside a cottage window, attracting the gaze of a baby-boy—who sat within, enthroned on his nurse's knee—the old nurse, for baby's entertainment and mine, repeated the following *rhyme* (I was going to say); but there is no rhyme here, and a most disappointing failure in both this and by those at the end, where one expects a flourishing finale:

"White bird, featherless,
Flew from Paradise,
Pitch'd on the Castle wall;
Poor Lord Landless,
Came in a fine dress,
And rode away horseless!"

The little thing attracted me for something in it of real poetic fancy, and set me wondering where old nurse O'Sullivan could have got it (not that we cannot find often great poetry and exquisite fancy in the old Irish songs, which seem only at home on lips like hers, but that this was not quite Irish). Her cabin home was quite near by the wayside; and she had lived in the neighbourhood I believe all her life, having seen five generations of the family of the boy on her knee; one of whose ancestors, she told me, had seven sons: "And when they walked the roads together, no matther how dark the night was, you could see every pebble on the road with the glitther of their goold lace!"

Do any of your correspondents know anything that would throw light on the origin of this pretty enigma, which reminds one of some of Schiller's beautiful "Parabeln und Räthsel?" and if so, perhaps we may see the "quaint fancy" in a more perfect form of words. Its abrupt ending was so scornful of any attempt to tune it into song, that I changed it thus when I sang it to the child:

"Poor Lord Landless,
Came in a grand dress,
And went away without a dress at all."

—a very poor remedy, and I would fain have a better.

A friend, this winter, was reading a lately-published novel, illustrative of humble Scottish life, and met quoted therein three lines, which almost quite agreed with the first three lines of nurse O'Sullivan. So the delicate flower may be blooming in the "hielands" as well as in our "wilds."

CINDERELLA.

Dublin.

Minor Queries.

"*For wheresoe'er I turn*," *&c.*—Can any of your correspondents inform me where the following quotation is to be found, and if it be correct?

"For wheresoe'er I turn my wandering eyes,
Gay gilded scenes and shining prospects rise.
Poetic fields encompass me around,
And still I seem to tread on classic ground."

B. (3)

Edinburgh.

Scottish Family Feud.—In a little piece of morality, entitled *The Map of Man's Misery, &c.*, 24mo., London, 1690, the author, one R. Ker, says, in speaking of the certainty of God's retribution upon the murderer,—

"Two gentlemen in Scotland falling out betwixt themselves in the fields, the one slew the other; and the Feud continuing betwixt the families, it was observed that the same day three score years the murdered's grandchild slew the grandchild of the murderer."

Mr. Ker is profuse in scriptural references, but offers none for his temporal application of his texts; and as I am desirous of knowing more of the feud, I shall feel obliged to any of your correspondents who will point out where the particulars may be found? J. O.

Motto.—Can any of your readers interpret for me the following motto, which I have copied from a seal?

"CINNCACHADH DON LO MHAOIL GHAELACH."

J. W. D. H.

Latitude.—Do the latitudes assigned by Ptolemy agree with the present position of places named by him? If not, what reason can be given for the discrepancy, and by whom and at what period were these matters rectified? F. C. B.

Diss.

Altar of Laughter.—In one of Poe's sketches, he mentions the fact, that the altar of laughter remains still at Athens in its original completeness. Is this anywhere substantiated? DUNHEVED.

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